



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the New York Observer.

LETTER FROM SYRIA.

Beyroot, (on board the Delaware,) Sept. 10, 1834.

My Dear Friend.—The Delaware 74, with Commodore Patterson on board, to our great satisfaction, has favored the coast of Syria with a visit, and particularly the Port of Beyroot. As she is to sail this evening, I seize a leisure moment to write you a hasty line.

The visit of the Delaware has made a profound impression on the people of this country, and we anticipated the most happy results from it upon our mission. When we first arrived here, America was a land unknown. Wherever we went, it was with difficulty we could explain to the conceptions of people who questioned us, from what nation we were. Our religion was like the English, our language was the English, the flag which protected us was English, and we were scarcely known as any other than real Englishmen. The creation of a Consulate, with the weekly exhibition of a new flag, had done something to introduce us to the people in our true character, but there was still wanting the visit of the Delaware, to give America a local habitation and a name. Foreign nations are judged of, here as well as elsewhere, by the number and quality of their ships. This is perhaps the largest ship that has ever visited this port, and thousands have flocked to see it not only from this city, but from all the region round about. All have expressed their astonishment and admiration at the size, neatness, and order of the vessel, and have gone to their homes again, feeling that America has not only a standing but an honorable standing among the nations of the earth. The Commodore's kind and conciliating manner of treating the people had also produced an excellent effect. Nearly all persons of all ranks who have sought the privilege, have been permitted to come on board and view the vessel at their leisure. The mission, as I have said, will be likely to feel the good effects of this visit, because the missionary company constitute the only American citizens in the country, and the Commodore has not hesitated to let the Government of the country know that the visit of the Delaware has been in special reference to the safety and interests of these American citizens. Twice we have had the

pleasure and privilege of preaching on board; i. e., on both of the past Sabbaths. On the latter occasion, crowd of the natives were on board and witnessed the attention of an American audience so different from their own, and witnessed, in a manner, this national approbation of our doctrines and mode of worship. It can scarcely be doubted that our standing as ministers of the Gospel will have been rendered more honorable in the view of the people by this last mentioned circumstance. The Commodore and two of his daughters, with a few officers, in the party, have visited Damascus, where they were most kindly and hospitably received by the Government and by the British Consul General, Mr. Farrin. The chief Governor of all Syria assured the Commodore that he should take it upon himself, as a special and personal duty, to watch over all Americans within the limits of his jurisdiction. The kindness and affability of the Commodore and family as well as the officers to us personally, have been every thing we could desire, and there seems to exist among them a considerable degree of interest in the success of our missionary operations. We shall see the Delaware off with the strong wish to have her future visits in this quarter as frequent as possible. The chaplain, the Rev. Mr. Jones, is one of the Alumni of Yale College, and revived in the memory of Mr. Smith and myself many interesting recollections in connexion with our old Alma Mater.

Mr. Smith and myself are spending the summer upon the heights of Lebanon, the breezes of which are cool and refreshing in this debilitating climate, and the inhabitants of which are to a good degree (in the places where we are) accessible to religious instruction. Mr. Whiting is also with us. Dr. Dodge and Mr. Thomson are at Jerusalem. You will have heard of the afflicting providence we have experienced in the death of Mrs. T. at the Holy City. Mr. T. will probably, in consequence, leave that station, and Messrs. Whiting and Dodge occupy in his stead. But my time is gone. Remember your old friends though distant, and especially remember us where the Christian feels most need of being remembered.

I remain, very affectionately,

Yours, J. BRID.

EFFECT OF MISSIONS IN MADAGASCAR

At a missionary meeting held at Cape Town in S. Africa, on the 21st of June last, Mr. Baker, one of the missionaries employed by the London Missionary Society to labor in Madagascar, gave the follow-

ing interesting account of the results of missionary efforts in that island.

In 1818 (said Mr. Baker) when our first missionary reached the Isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of reading and writing, and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible. Now about 20,000 have been instructed in reading and writing; and the native government itself employs 2,000 young men, taken from the schools, as writers in various departments of government.

At first the missionary brethren had to contend with a general unbelief amongst the elder and more influential natives, that paper would (as they said) *speak*. It was not till after the lapse of about two years that they were able to hold their first meeting of scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day; many intelligent and confident faces were seen waiting to be examined. At one end sat the principal judges, the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar. This was an important experiment; the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, 'Solombava tokoa!'—a substitute of the mouth indeed! And, to this day, a letter is called in the Madagascar language, 'the mouth substitute.'

Arithmetic created still greater surprise. The native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on. At the meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way; "If 500 of my bullocks be sent to Tammatave, and sold, say 100 at 5 dollars, 80 at 4 dollars and so forth, what number of dollars must my slaves give up to me on their return?" This simple question was instantly answered correctly by many of the children, when all agreed that the children had become wiser than the old people; the judges protested it was like magic and conjuring; and the schools immediately became popular.

And not only is there no inability on the part of the heathen, but oftentimes remarkable superiority of intellect is manifested. He (Mr. Baker) had known an instance of a little girl only six or eight years of age learning to read the Testament in the native language in three months, and that without the preparatory aid of infant schools, which promise to make such instances common in our own happy land of liberty and knowledge.

It was twelve years before the missionaries of Madagascar saw any explicit profession of Christianity. Ordinary perseverance may impart the elements of useful knowledge to a few uncivilized heathen, but it requires missionary perseverance to overcome the aversion of a heathen mind to the purifying truths of Christianity. At present however, there are not less than 500 natives who have maintained a constant profession of religion amidst persecution and danger. It has often been said, 'you should instruct and civilize a people before you introduce

religion.' But actual observation and experience prove that the arts of civilized life will always follow in the footsteps of religion. Teach a semi-barbarian to believe in the future existence of the soul, to feel conscious of the relation with which no man has a right to interfere, and he will imperceptibly imbibe the sentiments of religious liberty, and immediately transfer these sentiments to the affairs of civil society, when the arts and sciences will not fail to follow in the track of religious and civil liberty.

POPERY.

From the Editor of the Boston Recorder.

TO IRISH CATHOLICS.

LETTER II.

Your priests tell you, that the Roman Catholic church is infallible. Suppose it is so. How do you know what that church teaches? Some three weeks ago, I publish a part of the doings of the Council of Trent, sanctioned by the Pope's Bull. I copied it from a book published by Roman Catholics, and sanctioned by the Roman Catholic Authorities in church and state. Yet the Catholic Sentinel calls it a "Protestant slander." Now if such documents, so published, are not to be depended upon, how are we to know, or how can you know, what the Roman Catholic church really teaches? Especially, how do those of you who cannot read, know what the church teaches?

Do you say, that your priests tell you what the church teaches? How do you know that they tell you truly? How do you know that they do not deceive you? How do you know that the priests themselves know what the doctrines of the church are? Do you believe that every priest is infallible? Martin Luther was once a Roman Catholic priest. Was he infallible? Calvin, too, was once a Roman Catholic priest. Was he infallible? Mr. Samuel B. Smith, who is now publishing a newspaper, called "The Downfall of Babylon," was a Roman Catholic priest, only some two years ago. Was he infallible? If they were infallible, then they did right to leave the Roman Catholic church.

But you may be told, that these men were apostates—they left the church and became Protestants. True they became Protestants. But if the Roman Catholic church had been right, and they, when priests, had been infallible, they could not have left it. And then, think of Arch bishop Fenelon. He did not leave the church. Yet he published a book, which the Pope condemned, and he confessed that it contained erroneous doctrines. Was he infallible, when he wrote that book? And was the Pope infallible when he condemned it? And was Fenelon still infallible, when he joined the Pope in condemning it?

No, your priests are not infallible. They may mistake. How do you know that those of them who teach you, do not mistake? How do you know that what they teach, is the true doctrine of the church? How can you know, unless you read the Bible for yourselves, and find that the Bible teaches the same doctrines?

Do your priests ever tell you to pray to the Virgin Mary, the mother of our Lord Jesus Christ? I suppose they do. You know whether they tell you so or not. How do you know that this is a doctrine of the true Catholic church? Do you say, that all Catholics practise it? You mean all Catholics with whom you are acquainted. Perhaps there are other Catholics, who do not pray to her. How do you know? Do your priests tell you? How do your priests know? And how do you know that they tell the truth?

I suppose that all Roman Catholics do pray to the Virgin Mary: though I do not see how either you or I

can know it infallibly. But I suppose that you pray to her in Boston, and some of your friends pray to her in New York, and others in Pennsylvania, and others in Ohio, and others in Ireland, all at once. Now stop and think, for a moment,—can she hear you all at once? When you pray to God, he can hear you, because he is an infinite Spirit, and is not every where at the same time; but Mary is not God. She is every where at the same time. She cannot listen, at once, to a million of people, some here, and some three thousand, and some ten thousand miles off. When several people speak to you at once, you cannot listen to them all, and understand them all. And do you believe that Mary can listen to a million, who are all speaking at once, in different parts of the world, so as to know what they all say? Do you say, the infallible church teaches that she can hear them all? How do you know that the church teaches it? How do you know that your priests tell the truth, when they say the church teaches it? And how do you know that the church is infallible? You have only the word of the priests for it, and perhaps they mistake. And if the true church is infallible, how do you know that the church of Rome is the true church? The priests tell you so; but they may be wrong. And besides, do you not see that Mary cannot listen to a million of prayers at once, so as to understand them all? Do you not see that this must be an error? Do you not see that, if the church of Rome teaches this, it teaches what is not true?

If your priests teach you to pray to Mary, they teach you wrong. God says, that "whoever shall call upon the name of the Lord shall be saved." Rom. x. 13. He does not say that whosoever shall call on the name of Mary shall be saved. God teaches one thing, and your priests teach another.

Do you say that you are great sinners, and cannot go directly to God, and therefore ask Mary to pray to God for you? Remember what I have just said. Mary cannot hear you all at once. And besides; God says, 1. Tim. ii: 5. "There is one God, and one Mediator between God and man, the man Christ Jesus." We are all great sinners. We cannot go directly to God, without a Mediator. God teaches that Christ is such a Mediator as we need. God tells you that "there is one Mediator, the man Christ Jesus." The priests tell you that there are many, and that Mary is one of them. Which will you believe? Will you believe God or the priests? Believe God. Ask him, honestly, to forgive your sins and show you the right way, for the sake of his Son Jesus Christ; and he will hear you.

From Your Friend, THE EDITOR.

From Zion's Herald.

POPERY IN BOSTON.

The following facts came to our knowledge during the past week, of the truth of which there can be no doubt.

A very interesting, amiable and intelligent boy, about 17 years of age, of Irish descent, last December commenced working as an apprentice at the printing business, in an office in Cornhill. His parents are Pupists, but he has been skeptical respecting the truth of Popery, for some time past. His parents discovered it, and with the genuine spirit of the Church, began to take incipient measures to bring the boy back to the faith.

On the evening of the 1st of January, his mother requested him to go to confession; but he evaded the request.

January 6th, he met his father in the street, who wished him to go home with him to converse with one of the priests. The ecclesiastic urged the importance

of his being "confirmed," and receiving the sacrament, saying, *he should obey his parents in matters of religion.* Upon the boy's saying, incidentally, that he had a Bible given him as a new year's present, the priest said, "The Bible was not made for common folks to read, but only for the ministers of the Church."

The next day he went home again. His reverence was immediately sent for. When he entered, he accused the lad thus,—"*You wretch!* how often must I come to see you for nothing!" The boy replied—"I did not send for you." An old woman who was listening asked him how he dared talk so to a priest. "Don't you know," said she, "that he could strike you dead, and has power to remove mountains?" The priest heard this, but did not contradict her. The woman said, "If ye war my son, I'd chain ye ind the house, and satisfy myself by *bateing* ye. I'd make ye be a Catholic." His father told him "if he was going to leave the Roman Catholic faith, to quit his house, and never come there again, and never speak to him hereafter." He got into a towering passion, snatched up a stick of fire-wood, about two inches thick, and struck him, saying that "it would be a charity to kill him."

The ensuing Saturday the father called at the printing office, and ordered the youth to go to his boarding house, get his clothes, and return home. Through fear of ill treatment, he refused.

On Monday morning the father called again, and promised him if he would return home, not to talk with him on the subject of religion. Consequently he went. When he arrived in the house, his father took him by the hair, struck him several times, and knocked his head against the wall. He then took off his clothes, and made him put on some sailor's apparel, and told him if he attempted to escape he would murder him. Several persons were stationed on the stairs and around the house as guards. After being locked up for a day and a night, in the upper chamber, and beaten several times very severely, by the advice of the priest, he was released, and told to leave the house immediately, and never enter it again.

We have the names of all concerned in our possession.

One thing should be particularly remarked, viz., that the father was apparently the instrument, merely, of the Boston Popish priesthood.

The comment we leave with the reader; but we would just say that we have not done with the subject.

P. S. Since writing the above we have had another interview with the young man. He has received warning from a brother not to go alone near his father's house, as the Pupists in that vicinity threaten to kill him. One of them said he didn't think any thing of killing a Protestant."

We have known for some months, that some children of Roman Catholic parents assert, that they have been whipped by the priests, for attending public worship with Protestants, and even for being present at family prayer, in Protestant families where they had been employed. But there have been difficulties in the way of laying these cases before the public. If true, the priests would probably deny it—would induce the parents to deny it, and pardon

the falsehood; and would whip the children again for telling of it. We have taken some pains, but unsuccessfully, to find such evidence of the fact, as could not be met in any such way. The statement above quoted, from the Methodist paper in this city, brings the subject directly before the public. We hope it will receive attention and that those who are acquainted with facts which the public ought to know, will make them known.

We hope that, on this subject, no one will do any thing rashly. In some respects the information giving the article from the Herald is not so full and minute as is desirable. There should be some cross-questioning, to learn how far the boy himself may have been in fault, and whether he was punished merely for not believing the dogmas and practicing the forms of Popery. We must be careful that we do not break down the rightful authority of parents, for the sake of securing religious liberty. Let those who interest themselves in this matter, be very scrupulous to learn the whole truth, exactly. We say this, not from any suspicion that the statement in the Herald is worse than the truth; but because men always need to have such cautions present to their minds, when in exciting circumstances.

Bost. Recorder.

UNITARIANS AND CATHOLICS.

The Catholic poor have generally been embraced in the benevolent action of the city, both public and private, on equal terms with the Protestant poor. It is highly desirable that there should however be employed among them a number of ministers at large of their own denomination. No one but a Catholic clergyman can be expected to have that acquaintance with them and influence over them, which are indispensable in every well directed endeavor to improve their condition. We have heard with pleasure that three priests have been appointed by the Bishop to take charge of as many districts of the city, with particular reference to the situation and wants of the poor of their communion. This step may be made of great service. The Catholic can thus be directed at once to those who will understand perfectly his claims and character, and who have it as their charge to attend to all his reasonable wants. Should the design be carried out, it will so approve itself to all in our community, that a request or recommendation from the priests thus employed will always avail to secure all the assistance that any case may need beyond the limits of the church's own resources. Both societies and individuals will be willing to co-operate, be their creed or name what it may, with the enlightened and judicious friend of the Catholic poor, and will aid him freely in removing or preventing distress.

The preceding is from the "First semi-annual Report of the Ministers at large, to the Benevolent Fraternity of Churches," in this city, signed by Joseph Tuckerman, Charles F. Barnard, and Frederick T. Gray.—They are all Unitarians, and report to a Unitarian Fraternity of churches; but we do not know how far that denomination should be held responsible for the sentiments of the Report.

The language of the Report appears to us very extraordinary. Every man, not scandalously ignorant on such subjects, knows why poverty and ignorance prevails so extensively among the Catholics. It is because they have been under the influence of a Catholic, and not a Protestant clergy. To remedy these evils, the "ministers at large" prescribe an increase of the very influence which caused them.

Of those committed to the House of Correction at

South Boston, from Jan. 1 to June 30, 1834, there were natives of Massachusetts 96, Vermont 1, New Hampshire 25, Maine 22, Rhode Island 6, Connecticut 4, New York Pennsylvania 1, Maryland 1, Virginia 3, North Carolina 1, England 14, Scotland 3, Ireland 102, France 2, Sweden 1, Canada 2, Nova Scotia 5, New Brunswick 2. Total, 294. From Ireland, more than one third. The "ministers at large" "have heard with pleasure," of an increase of the very influence which has taught them such morals.

In theology, these "ministers at large" think it "highly desirable" that the "Catholic poor" of this city should be more thoroughly taught the doctrines of the Trinity, of Transubstantiation, of Penance, of Purgatory, of Auricular Confession, of Prayers for the dead and for the dead, of Image worship, of the power of the Priests to forgive sins, of the insufficiency of the Scriptures as a rule of faith, and whatever other doctrines are taught in the Church of Rome.

How are we to account for this? Are these men profoundly ignorant of the nature of Romanism? Do they not know what that is, which they pronounce so "highly desirable?" Or do they really understand and love the doctrines and influence of that religion? If they do, why not join that church at once and openly, like honest men? Or do they esteem all religious truth a matter of indifference, so that one may as well be a Papist as a Protestant? If so, are they not unprincipled men? Or, if the true explanation be neither of these, what is it?

Will they say that they do not desire the religious influence of more Catholic Priests, but only their assistance in learning and supplying the temporal wants of the poor? They certainly do not expect the latter without the former; and if they are willing to take both, for the sake of the latter, what is this, but to sacrifice religion, to a scheme for the alleviation of pauperism; a scheme, too, which has made the very pauperism, which it is called to alleviate?

We have no hope that the condition of our Catholic population will be very much improved, till they are emancipated from the dominion of their Priests.

We hope this extraordinary document will be explained; and especially we wish to know how far it may be taken as an authentic exposition of the views of Unitarians.—*Boston Recorder.*

Miscellaneous.

INTERESTING STATE OF REV. DR. REED'S CONGREGATION, LONDON.

LONDON, Dec. 5th, 1834.

I came home last night, and said to a ministerial brother, whom I highly esteem, and whose religious sympathies are always alive and quick, something as follows:—

"I am happy to tell you, that there is some special attention to religion in the Church and Congregation of the Rev. Dr. Reed."

"Ah, what is it?"

"Why, you know that they have been in a very pleasant state all summer during the absence of their pastor in America; that while deprived of his labors they seemed to feel more their dependence on God; that during this period they were stirred up to prayer, both for themselves and their absent pastor, and apparently got into the habit of prayer; that instead of going backward, they actually went forward; that their affection for their pastor induced them to wait for his return with much anxiety and expectation; that the supplies of the pulpit during Dr. Reed's absence

were very acceptable and much blessed; and that the first week after his return, he had the pleasure of receiving 19 persons into his church from the world, most, if not all of whom, as we understand, had been recently brought to a knowledge of the truth. You know also, that the Doctor's return has been welcomed by his numerous flock, as well as by many Christians in the metropolis, with peculiar joy and holy satisfaction. It has been remarked, that Dr. Reed is improved by his visit to America, and that he seems to have returned with an excellent spirit—a spirit, which in primitive times, would perhaps have been described, as 'full of faith and of the Holy Ghost.'

"Yes, it seems indeed that it has been very much so."

"I was at his house to day, and learned that since the last communion, a month ago, he had had much to do in attending to the cases of inquirers, and to applications for connexion with his Church; and that 50 persons were to be received this day [Friday] evening. I said to Mrs. Reed on leaving: 'Let us thank God, and take courage.' She replied: 'Let us be humble and not lifted up.' Dr. Reed was not at home."

I was not a little surprised that my friend did not receive this intelligence with a more lively interest, than he appeared to manifest. He even said: "It is not very much, especially as Dr. Reed does not receive new communicants but once a quarter."

"Yes," said I, "but even that is very encouraging." However my friend remained apparently in his insensibility.

This morning he had occasion himself to call on Dr. Reed, to request him to come and preach a lecture in ——— Chapel; and when he returned he hastened to my room, and said he had something pleasant to tell me: "You did not tell me all last night. There are 56 persons to join Dr. Reed's Church this week in addition to the 19 of last month."

"Yes but I told you fifty."

"Certainly, then, you must have said it in a way, that the number entirely escaped me. I only understood from you what I knew before respecting the 19."

"Well, that accounts for the manner in which you received it, which I thought was very strange. And to tell you the truth, although I did think it out of character for you, whom I had always supposed very susceptible of being quickened by such news, I began to generalize from your apparent indifference, and at once (very erroneously, I trust) jumped to the conclusion, that English Christians are incapable of being made glad by intelligence of this kind."

My friend had actually bolted into my room while I was dressing, to relieve himself of the fulness of his heart, so strongly were his feelings moved since he had left Dr. Reed and rode home. He seemed to be fully impressed, that there was something special—very special in the state of Dr. Reed's Church and Congregation. "Really," he said, "it is quite extraordinary—altogether so; and the Doctor himself evidently feels it. The brief interview I had with him was quite touching;" and other things of the kind.

Since dinner we have had a conversation on the subject, which to me has been truly refreshing. I could see the kindlings of expectation in this brother's

mind, swelling and brightening up, till his faith and ardor embraced very strongly the conviction, that the hand of God was in it, and something good is to be expected even beyond the circle of that Congregation.

"This," said he "is what we want. I am tired of this controversy about 'Church and State.' It is wholesome. It must be done, perhaps; but I do not like it; it is uncomfortable."

We both agreed, that certain elements of the wide community are now in vigorous operation here, that are likely to settle that question, without rendering it necessary for ministers and christians to have much to do with it; and that the most direct way to liberate the Church of God from spiritual thralldom, is to pray and labor for the revival of religion in churches and among their pastors.

"This state of things in the Congregation of Wickliff-Chapel will be felt extensively—will it not?" I said.

"Undoubtedly. I feel it; you feel it; every minister and every christian, who has any religion, will feel it, when he understands it. There, (pointing to the table) is a letter which I have just sealed to a brother 40 miles in the country, to whom I have mentioned it; and I am sure from what I know of him, that he will make his people feel it next Sabbath. Do you not remember to what good effect, while preaching in my pulpit the first Sabbath after Dr. Reed's return, he mentioned the case of the 19?—How much more effectually will he use among his own people this case of 56 one month afterwards joining the same Church?"

My friend is a believer in those copious effusions of the Divine Spirit, which have been enjoyed so largely in our country; and he sympathises quickly and thoroughly with any symptoms of a better state of things among the British churches.

December 6th.—While writing the above last evening, I thought to myself—'what can I do better, than jump into an omnibus, and ride down to Dr. Reed's Church meeting?—Perhaps I shall get some new and pleasant impressions;' and in half an hour I found myself quietly seated in his Chapel with the members of his Church, and the candidates for admission.

The mode of admitting members into the independent, or Congregational Churches of England, is I believe, very nearly and generally as follows: Persons wishing to join, make application to the pastor; if he is satisfied of their worthiness, he gives their names to the Deacons, whose office answers very much to the Elders of the American Presbyterian Church, and invites them to make acquaintance with these candidates, for the purpose of acquiescing or disapproving; the pastor and deacons then confer and determine; next, at a regular Church meeting, the names of the persons approved by the pastor and deacons are proposed—or as we say in America, propounded—and remain over for a month, or to the next communion, at which time, if there be no objection,—or rather, I should say, at the Church meeting immediately previous to the communion, a day or two before, they are publicly received.

The form of reception is various. More commonly I believe, letters from the candidates, if they are not too numerous, expressing their views and feelings,

are read to the church, and a final vote taken on their admission; at which time, if approved, they are formally introduced by the pastor. I have never known a case of admission by the public acknowledgement of articles of faith and covenant, as it is the general practice with American Presbyterians and Congregationalists. This is considered too formidable a trial of feeling here; and very many object to the mode of being introduced by letters, as it is an easy way of getting in for those who would not be considered desirable members, and keeps back many worthy persons, to whom even this seems objectionable, compared with the easier modes of the church of England. Some even shrink from having their names mentioned in public for such a purpose. How far this is being "ashamed of Christ before men," is a matter for the conscience of the persons concerned. Generally speaking, the modes of admission into churches in England are easier for the feelings of candidates, and their relation is held more loose, than in churches of the same name in America.

The 56 persons, before alluded to, were not admitted into Dr. Reed's Church, last night, but only proposed. They stand over as candidates for next month. Certainly it was very interesting, and quite extraordinary, that so many should appear at once before a church in London for such a purpose, as the gatherings of a single month! I understood Dr. Reed, after meeting, that most of them had recently come to the decision. The greatest number he had ever received before at one time was 37. It has for a long time been a very prosperous church. But at present the feeling that exists and prevails in the church and congregation is of the same stamp, as that which has so often been witnessed in the great revivals of religion in New England and other parts of our country, and it is equally interesting. Indeed I think it is in some respects better and more hopeful, as it has been in a gradually rising state for months and years, and exhibits every appearance of continued increase.

One can see no reason why it might not be so with every congregation in London, on the supposition they were to enjoy a like instrumental culture,—until the Metropolis, the centre of the world, were itself shaken to the centre, and "fear should come on all the people." I hope, indeed, that the Christian pastors of London will look on this spectacle, and be instructed by it. It can hardly fail to attract their attention.

N. Y. Obs.

From the Boston Recorder.

THE FAMILY INSTITUTION.

Mr. Editor,—I am to show by what agency the Bible, in all its preventative, healing and saving power, can be brought to bear on little children. Here the first thing that presents itself is, the domestic circle. The family Institution, is the true primary school; and it is one of God's own appointment. In all my meditations and efforts on the subject of Christian education, I turn to the family circle. This is the first school to which children are sent, a school devised by infinite wisdom, and as an educational Institution, adapted above all others to the nature of the beings to be educated and to accomplish the great and holy purposes of all proper education; i. e. the holiness and happiness of immortal souls. What is the great design of the family Institution?

I look on this world as one great Seminary, where immortal souls are to be trained for higher and nobler scenes. God creates these souls, sends them into this world, and as they pass through it, they form a character which is to decide their eternal destiny. God would have them form such a character as shall fit them to dwell with him forever. To secure this holy object, he formed an institution by whose agency his benevolent design might be carried into effect. At its first entrance into life, God places the infant in the family circle. He appoints two to superintend its physical, intellectual and moral education, and unites these two to the helpless being, whom it is their highest honor and privilege to train up for God, by ties which nothing but death can sever. God does not permit any conduct on the part of the child to alienate the hearts of its parents; uniting their hearts to their little pupil by a love that never tires; *that is long-suffering, forgiving, that hopeth all things, endureth all things*;—thus fitting them, in a peculiar manner, steadily to persevere in the holy work of educating souls for Heaven. This is the great design of the family Institution—to train the souls which God should make, for his own eternal kingdom. This point should be kept in view in all our efforts to bring the gospel to bear on this world. The family, the dear home of all earthly joys, was not designed merely to provide for the bodily wants of children and to educate their physical powers, but also to educate their souls for an eternal state. It is, in the fullest sense, an Institution for education—for an education adapted to all the wants of the being to be educated. Children have souls and bodies—and in the family both can be cared for. They are connected with two worlds, and here can be trained for both. There is no institution—there can be none, so fitted to accomplish the holy purpose of all education, as this. The child is committed to those to whom all sacrifices for its good become a pleasure, and who receive a reward in their own hearts, ten fold, for every effort made to promote the welfare of their beloved pupil. When we consider the nature of the family Institution, its peculiar fitness to gain a moral ascendancy and to exercise a moral influence over children; where perfect dependence on one side combines with perfect love and sympathy on the other; to give almost the power of Omnipotence to the precept and examples of the teachers; when we see the sweet tenderness and joy with which every little pupil is welcomed into this school, and the readiness of all to engage in the pleasing task of instructing it; and when we see the text book which God has furnished to these Primary schools and teachers, and its adaptation to the capacities and wants of those who are to be educated, we cannot but feel that God has done all he could do, to secure the holiness and eternal happiness of all his rational creatures. We cannot conceive of an Institution and a text book, better adapted to educate this world for heaven.

What is the fact in regard to the influence of this Institution on our individual and social character and destiny? It is admitted that the foundation of our character and destiny is generally laid before we are ten years old. Our character, as we grow up, is not so much the result of our own investigations, as of the training which we received in childhood. Our principles, our ideas of right and wrong, our sense of

obligation to God, our fixed habits of feeling, thinking, speaking and acting, all, which goes to constitute our character, and which must necessarily bear on our immortal destiny, is not so much the result of our own reasonings and reflections, as of the associations and sympathies of early childhood. I can hardly think on this subject, without being overwhelmed with a sense of the pitiful condition of those poor children for whose moral and religious welfare their natural guardians and teachers feel no concern. How many children have been brought to ruin, to prison, to the gallows, and to a miserable eternity, through the cruel neglect of those to whom God committed the care of their infancy! There is no period of life which bears so directly and powerfully on our character, and so much controls our destiny during the whole of our existence, as the first ten years of life; and yet hardly any period is so little thought of. The associations formed during that period are never completely destroyed.

Said a man of 50 years, and of great attainments in piety and learning, "The tales of my nursery were of ghost and witches, and the frightful images of superstition had full possession of my imagination. As I grew up, my own investigations convinced me that the beings which haunted my childish thoughts and held such entire dominion over my heart, were creatures of imagination, having no real existence. But to this day those early associations and sympathies, in spite of my firm convictions, have great influence over my life, and detract much from my happiness." Should not we learn a lesson from this? We should learn the power of early impressions, and that no reasonings after we come to years of maturity can ever save us from the influences which bear on our hearts in childhood. These early impressions and associations form the basis of our character and happiness.

But where do children spend the first ten years of life? In the family circle principally—in a primary school of God's appointing, under tutors whom God placed over them. Here the infant heart is moulded; here the sympathies and affections are called forth, and the associations formed of right and wrong, all those tender ties which bind the little pupil to man and to God, to time and eternity. Far away from the gaze of the world, and under the eyes of those only whom God, appoints to the office, the tender plant is growing up, soon to be transplanted to the Paradise of God, or to be cast out and trodden under foot. There are indeed other Institutions for the education of children; but they are of human origin; good, certainly, in their place, but not like that which God appointed; nor can they ever take the place of that. All other Institutions together do not have so much influence on our character and destiny, as individuals and as a society, as the Family Institution. This is emphatically our home—the source of existence—the birth-place of our character and of our eternal destiny.

The importance of this Institution will never be fully realized, till we come to see its bearing on the destiny of souls in eternity. We can appreciate its importance in relation to our earthly being and welfare. We know it is the fountain of our earthly bliss, the center of our joys, the sweet home of our affections. We know it is the source of our social

security and of our national prosperity. Annihilate the family Institution, and *society* would become extinct, we should inevitably fall back into the state of savage beasts, religion, government and all the blessings of civilization would pass away. Every institution of man's device, which interferes with the family circle and tends to weaken its moral power, must necessarily become a source of evil to men. But when we look at this Institution in all its relations to man's eternal destiny, we are constrained to feel that its importance can never fully be appreciated. To educate children for time and eternity—what object can be more glorious? What undertaking so responsible? What requires more study—more prayer, more faith in God? To this high and holy work all those are called, who are placed at the head of families.

The great enquiry is—How all the power of this Institution of God can be turned to good account for Christ? How can the whole force of this Institution be made to bear on the spiritual interests of our children, to train them all up for heaven? This question concerns every minister and every Christian—especially every Christian parent. How can our families be made nurseries of souls for heaven? I will not attempt to answer this now, as this is already too long; but will resume the subject in my next.

H. C. W.

BOWDOIN STREET CHURCH, BOSTON.

We have not time to speak of all the congregations, and will only notice the one of Bowdoin-street, for example. The energy, perseverance and liberality, with which this congregation went forward to erect a new meeting house, after the conflagration of the former one in a time of great depression, is an indication of a spirit which takes pleasure in the stones of Zion, and favors the dust thereof. Its contributions not only to its own liberal support, but to extend benevolent objects, evince the same spirit. They have regularly increased up to the present time. The past year, though one of great pecuniary depression, has been in advance of the last, and that of the preceding. The contributions of this congregation to benevolent objects, of which I now have the items, during the year 1834 just past, are as follows:—to

Foreign Missions,	\$2620 50
Domestic Mission,	1060 37
Education,	765 75
Tract,	500 00
Sabbath School,	375 00
Seamans' Friend,	133 00
Prison Discipline,	120 00
Infant School,	75 00

	5754 82
Lane Seminary,	4500 00

Total \$10,254 82

Several thousand dollars have also been contributed by private subscriptions, which, with \$3000 paid to support the various expenses of our own worship, makes the entire sum contributed by members of this congregation to religious objects during the past year, not much if any short of twenty thousand dollars. There is that scattereth, and yet increaseth. We say it not in boasting, but in humility and gratitude, there certainly is a spirit here which loves Zion more than riches, or ease, or pleasure. It is of the Lord.

The congregations of our denomination in this city are now nearly all full. Ours has been more than full

for several weeks, and we have been compelled to refuse admission to many applicants for want of room.—It is therefore thought expedient that a new church be organized, principally by a colony from this church, to be located somewhere west of us. It is expected that this measure will soon go into effect. This is probably the last New Year's Sabbath which we shall spend together; perhaps the last which we shall commune together, as the same church, at the table of Christ.—This excites some painful feelings, but we trust we love Christ and the general interests of his kingdom more.

Mr. Winslow's Sermon.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 14, 1835.

For the Intelligencer.

DEATH OF THE MISSIONARIES.

The brief sketch of Mr. Lyman's history and character, published last week, was not presented as an adequate account of the man. It is to be hoped that some one of his early friends will take up the subject more thoroughly, and do ample justice to his memory.

Of Mr. Munson, a long and intimate acquaintance enables the writer to speak with greater freedom. Indeed, were he to follow the first impulses of the heart, he might trespass on the indulgence of his readers; for friendship, like age, is garrulous, and "loves to diffuse itself in discourse" on departed worth. But this gratification, the limits of a newspaper article will necessarily forbid. A few circumstances of Mr. Munson's life, with a bare outline of the form and features of his mind, is all that can here be attempted.

SAMUEL MUNSON was a native of New Sharon, Maine. Early in life he was called to drink the cup of affliction. The sudden death of both his parents, occurring in one week, left him an orphan ere he had reached his tenth year. As his father died without property, he was thrown upon the charity of family friends. He never referred to this period of his life without peculiar emotion. The sermon that was preached on the occasion of his parent's death, appeared to have produced a strong impression on his then youthful mind. It was from the text, "When my father and my mother forsake me, the Lord will take me up." He was accustomed to remark that the truth of this declaration had been fully realized in his own case. Although a destitute orphan, he had never known want. Temporally and spiritually, he had been provided for beyond his expectations or his hopes.

After the death of his parents, he became a member of his uncle's family, where he remained until his eighteenth or nineteenth year. About this time his moral character underwent a great change. A dangerous sickness, from which it pleased the Lord to restore him, awakened his mind from the dream of sin, and brought him at last to the foot of the Cross. Soon after this, he began to agitate the question, whether he ought not to study for the ministry. He was put up to this by no false view of dignity, for he was not ashamed to work with his hands. But he loved the souls of his fellow men, and longed to do them good. No one who knew him would think of ascribing any other motive to his conduct. Through the judicious encouragement and kind assistance of his Pastor, he was enabled to commence a preparation for college. It was no small undertaking for a poor young man, like him, with no one to depend upon even for the slightest article of clothing, to encounter the expenses of an academical and professional education. Yet he did encounter them. But under what embarrassments, with what trials of patience and strength and courage, they who are privileged to draw from a full purse, can never know.

Mr. Munson entered Bowdoin college in 1825. His char-

acter there was marked by habits of laborious study and exemplary piety. He was turned aside from his original aim, neither by the blandishments of pleasure, nor by (what to him was far more enticing) the fascinations of literature. Such was the firmness of his integrity, that while he secured the love of his Christian brethren, he enforced the respect of the irreligious. Few have passed through the peculiar temptations of college life, with less of personal injury; or enjoyed its advantages, with greater personal benefit. He graduated with honor in the autumn of 1829. A few weeks after, he entered the Theological Seminary at Andover, where he remained three years. His subsequent embarkation with Mr. Lyman, and melancholy death, close up his brief, but eventful history.

It is easier to narrate these events, than describe the man to whom they refer. Mr. Munson was not one of those whom you could comprehend at a glance. It required time for his character to unfold itself. Unlike too many others, he never was in haste to turn his mind inside out for the inspection of every stranger. Those who would know him, must cultivate his acquaintance. It was necessary to see much of him, and be with him under various circumstances, in order to appreciate his worth. Nor was the effort disproportioned to the object. No one ever made that effort without being richly rewarded for his pains.

To a naturally vigorous mind, Mr. Munson added the culture of laborious training. Regarding his intellect as a talent committed to his stewardship, he was anxious to improve it. He did not yield, therefore, to mental indolence, but disciplined himself into fixed habits of thought. He was eminently a *thinking man*. His mind was generally busy with some important subject. His power of abstraction and concentration was uncommonly great. And he indulged himself in it even to excess. Mr. Munson's thirst for knowledge was insatiable. Scientific investigations, whether moral, intellectual or natural, were his delight. It was interesting to see with what enthusiasm he pursued them. Nor were the treasures of literature and poetry less fascinating to him. We little know what struggles it cost such a mind as Mr. Munson's, to relinquish these pursuits. What a triumph of Christian principle is that which takes a man from the summit of Pisgah, where his eye is feasted with a view of glorious lands of research, and sends him far away to the darkness and pollution of heathenism!

One feature of Mr. Munson's character must not be forgotten. He was a *lover of truth*. The writer does not remember to have met with an individual of whom this remark could with more propriety be made. There was very little of that partisan attachment to system which so blinds the eye and narrows the soul. He panted for truth, and stopped not to inquire whether it was agreeable to his sect, his party or his theory. Indeed he was not a man for sects. Party leaders always found him a difficult subject to manage; not because he was wilful, but because he was sincere. His love of truth and propensity to embrace it whenever discovered, made and work sometimes of nicely laid plans, and perfected theories.

It is easy to see that *simplicity* must form a component part of such a character. Mr. Munson was an unsophisticated man; so much so, indeed, as to lay himself open to imposition. None but the mean, however, could find it in their hearts to impose on such a man. His unsuspecting openness disarmed malice and made cunning disown its name. He had "no arts but manly arts," and on them, he rested his character and his success. He wisely considered that the closer he adhered to nature in his feelings and conduct, the nearer he was to truth and duty. He followed her guiding light, as it struggled through the dust of sin and formality and artifice, with child-like confidence. Thus to an unusual degree, he maintained his natural feelings in their integrity. And those

feelings were strong. Simplicity of character, presupposes susceptibility of feeling. It is the heart forcing its way through the prudential maxims of the head. Mr. Munson with all his hard study and severe mental discipline, was a man of sentiment. Although he was no mere creature of impulse, yet he loved and cultivated the generous sympathies of his nature.

There was an inherent nobleness in the subject of this memoir, indicated alike by the movements of his mind, and the affinities of his heart. His views of human life and duty were evidently taken from the highest elevations of moral vision. In social life, he was superior to petty jealousies; he held no sympathy with the spirit of detraction. The last to suspect, the first to forgive. In religious intercourse he maintained the same generosity. He was willing to forget minor differences, for the sake of that high and holy communion, of which the common ground, is the love of Christ.

The writer regrets that the limits of this article will not permit him to proceed farther. As memory lingers around the past, and brings into present existence hours of delightful intercourse never to be forgotten; circumstances of interest, and traits of character press forward in rapid succession, all claiming attention, until the mind is confused with the extent of the subject. What has been said must be regarded rather as an expression of personal interest, than a complete memoir of our departed brother. His virtues deserve something better than a newspaper article. As a man, as a Christian, as a minister, he was worthy to be embalmed in the memory of the righteous. May his broad mantle descend upon some of the sons of the prophets, and his example and melancholy fall quicken the churches, and advance the cause for which he labored and died. C.

For the Religious Intelligencer.

ANNUAL CONCERT OF PRAYER FOR LITERARY INSTITUTIONS, THURSDAY, FEBRUARY 26, 1835.

ROOMS OF THE AM. ED. SOC. }
BOSTON, FEB. 5, 1835. }

We have often alluded to the importance of this object, and have, at several times, brought forward various arguments and facts in favor of the faithful and general observance of the day. We now offer a few suggestions in respect to the way in which it may be properly observed in our churches.

1. Notice may be given on the preceding Sabbath, by the Clergyman, of the mode in which it is thought best to observe the day. He may also briefly explain the importance of the object, and the necessity of united and fervent prayer.

2. It may be proper to observe the forenoon of the day as a season of private fasting and prayer. By doing this, Christians will be better prepared to meet in the afternoon and evening, in concert with others. Their minds will be in a proper state to listen to facts and arguments, and to pour forth fervent supplications to the Lord of the harvest for his blessing on our institutions of learning, and on all preparing for the work of the ministry.

3. At the social or public meetings, special prominence ought to be given to prayer. This ought to be considered the great object of the day. Revivals of religion are the special work of the Holy Spirit, and his influence is to be sought perseveringly and earnestly. Pains should be taken to impress this truth on the hearts of all the worshippers.

4. One prayer may be offered for the officers of our literary institutions, that they may be assisted in their great work, and that they may be faithful to the religious interests of the students. Another prayer may be offered for professors of religion in the colleges and academies, that they may be devout, consistent, and heav-

ily minded Christians, and that they may be guided by heavenly wisdom in all their efforts to do good. A third prayer may be offered for the conversion of those who are not religious. A fourth, for all who are preparing for the Christian ministry, beneficiaries of education societies, etc. And a fifth for literary institutions and the cause of education in other lands.

5. In the intervals between the prayers, appropriate hymns may be sung, and remarks and addresses made by the pastor and other persons. The great importance of our colleges may be illustrated; their present condition described; the happy effects of revivals of religion in them explained; appropriate anecdotes introduced; the importance of the great increase of ministers enforced; and the vital relations of the whole subject to the conversion of the world and the glory of Christ, clearly exhibited. The importance of prayer for colleges at other times, throughout the year, should also be urged on the attention.

The importance of prayer for literary institutions will appear, when it is considered, that there are about *seventy colleges* in the land, and that in these there are as many as *six thousand young men* in a course of education, two thirds, if not three quarters of whom are in an unconverted state, "having no hope and without God in the world." They will, if they live and pass through a course of education, be our legislators, judges, lawyers, physicians and ministers. Every one of them, will, by his sentiments and example, affect at least a thousand souls around him. Let then every one who has an interest at the throne of grace pray particularly for revivals of religion in our institutions of learning—pray that these fountains may be pure, sending forth healthful streams, to make glad the city of God. Let parents on this occasion dedicate their Samuels to the Lord in the ministry of the gospel.—In a report of an Agent, recently received at the Rooms of the A. E. Society, some interesting facts of this nature were communicated. "A deacon in one of the churches visited, came to me," says the Agent, "after service and said: 'I have a request, sir, to make to you, which I hope you will not consider unimportant. While you were preaching, I determined to give my adopted son, seven years of age, to the Lord for the missionary work. On our way home my wife told me she had done the same. We then mutually confirmed our dedication of him to Christ, and resolved that we would give him a suitable education, making him a subject of constant prayer to God until we have evidence that he is prepared for the sacred office by the Holy Spirit. And now, sir, my request is, that you will remember this child, thus consecrated, in your prayers, and beg the people of God where you go, to remember him too.' Here, said another mother, as she brought her twenty five cents, here is my subscription, it is all I have. Had I fifty dollars said she with a full heart, I should give it all to this noble cause. This little boy too, my only child, I dedicated to the work of God while you were preaching. It is all I have to give."

Let pious parents who have sons in a course of education, thus make a solemn dedication of them to the Lord, on this deeply interesting occasion, and most blessed results would probably follow.

DEATH OF MUNSON AND LYMAN.

We published a few weeks ago, the account of this painful event, as communicated to the American Board by Mr. Medhurst. The account is no doubt substantially correct, and contains all the particulars that can be known at present. It is bad enough without the exaggerated circumstances which have been added in some papers without evidence. In re-examining this subject in the Boston Recorder, the Editor says:

1. We have before us, all the information which has yet transpired. All the statements, printed, written and verbal, brought by ship masters and others from the east, and published at Baltimore or elsewhere, rest ultimately on statements, the originals or authentic copies of which now lie on our table. We proceed to inquire,

Were they really murdered? There is no reason to doubt it. The testimony of Si Jan is positive, consistent, supported by internal evidence, and by his general good character. He is the only witness from whom testimony could be expected. He states that he saw them slain. No doubt of the fact existed at Tappanooly, or at Batavia; no one circumstance appears, which affords any reason to doubt.

2. *Were their bodies devoured?* The cold dictate of the understanding is, that this is a matter of little importance; but our hearts will not acquiesce in such a decision. The whole of the evidence is this: Si Jan said on his first arrival at Batavia, that he saw them cut in pieces and carried away, but not that he saw them eaten. Afterwards, he said he saw nothing after he entered the thickets. As he had run to the thicket and hidden there to save his life, it is not credible that he chose a place of concealment, from which he could see the horrid feast, if it was held. 2. Mr. Bonnet, the Postholder at Tappanooly, states that the attendance of Messrs. Lyman and Munson testified before him, among other things, "That they, on their retreat hitherwards, and heard that Mr. Lyman and his servant, the same evening on which they were murdered, and Mr. Munson the following morning, had been devoured by their murderers." This, it will be seen, is a mere rumor, a mere story which the witnesses say they heard, from persons who heard it, or something like it, from others. 3. It is known that the Battas do sometimes, but not always, eat their enemies slain in battle. This is the whole of the evidence.—None of it is the testimony of an eye witness, nor does even rumor designate any individual, as having been an eye-witness. The story, that one of them was tied to a tree, and saw the other eaten, is wholly without foundation, and is contradicted by all the known facts of the case.

3. *What was the cause of the attack upon our brethren?* The place of their death is about 150 miles from Quallah Battoo, where the U. S. Frigate Potomac took such summary vengeance for the murder of some American seamen; but the inhabitants of Quallah Battoo are Malays. Mohammedans, and subjects of the King of Achéen; while the murderers of our brethren were Battas and pagans, and belonged to another kingdom.—There is no evidence of any connection between the two events. It does not appear that the character of this people, when first visited by Europeans or Americans, was much, if at all, better than at present. The intercourse with them has, with few exceptions, been one of deceit, dishonesty, perfidy and cruelty on both sides.

4. *Were the missionaries imprudent in venturing into the Batta country?* The account first published in this country, and that published at Batavia, from which it was taken, states that they were; that they went, against the repeated and urgent remonstrances of the Dutch Postholder at Tappanooly, and of others. These asser-

tions all rest upon the statement of the Postholder, which now lies before us. Indeed, they are but hasty and rather careless abstracts from its contents. We believe they were not imprudent for the following reasons:

1. Their instructions from the Board forbade them "knowingly to expose themselves to the hazard of life" in any such enterprise.

2. In a letter to the Corresponding Secretary of the Board, dated June 22, announcing their determination to set forth on this expedition the next day, they mention their visit to the Island of Nias; but say, "they did not penetrate far into the interior," because "it is unsafe traveling in the interior of that Island." This shows that, when they resolved on this journey, they did regard the "hazard of life," as their instructions required them. The letter is in the hand writing of Mr. Munson, signed also by Mr. Lyman.

3. In the same letter they say, "Mr. Bonnet, the Postholder here, who, though a Catholic, treats us with great kindness, has himself been in the country. He thinks we may be able to accomplish the journey in one month. All testimonies concur in pronouncing the way very difficult, owing to high mountains and impenetrable forests. Our arrangements are now completed, and to-morrow we start." They do not even allude to any information, which should lead them to apprehend such a fate as they met.

4. The Chinese Teacher, who accompanied the brethren to Tappanooly, states that a Radja told him a story of dangers, which we need not repeat, as it is evidently absurd; that he told it to Mr. Munson, and he to the Postholder, who, after inquiring into its origin, called a police-runner, and threatened that "if any one should spread such a report, he would give him a couple of dozen"—lashes,—probably. This same teacher told Mr. Medhurst at first, that "the Postholder strongly advised and encouraged them to the undertaking;" though he afterwards "somewhat modified his expressions."

5. The Postholder himself does not state that he warned them of the danger of being murdered by the natives. He says: "On the 17th of June, there arrived here,—the Rev. Messrs. Lyman and Munson,—who informed me that it was their intention to undertake a journey into the Batta country, to Tobah, and for which end they requested my assistance in the providing of the necessary guides, interpreters, and coolies for their baggage; which were accordingly provided by me, consisting of 14 persons;—but not before I myself, together with [two others whom he mentions] had most strongly dissuaded them from their purpose, but in vain." This is all that he says, of warnings given before their departure. Putting all these things together, it appears that Mr. Bonnet, the Postholder, is an amiable and kind-hearted man; that he endeavored to dissuade them from undertaking a journey over such mountains, and through such forests, in which they must encounter hardships and dangers from the nature of the country; but that he did not tell them, and probably did not know, that their lives would be in danger from the violence of men; that when he found them determined to go, he rendered them all the assistance in his power; that on learning their death, he was grieved, and afraid that he should be blamed; and that he wrote his statement under the influence of such feelings.—As we have said, all the intimations of imprudence in the missionaries had their origin in this statement of Mr. Bonnet.

Mr. Bonnet states that the attendants, after their return, stated to him that some of the native Radjas, (chiefs,) who were seen on the journey, endeavored to dissuade them from prosecuting the journey at that time, because there were then disturbances at Tobah, which rendered it dangerous. Our impression is, that this intelligence was true, but was not known at Tappanooly; and probably, after all their inquiries, taking

all things into consideration, the missionaries had not sufficient evidence of its correctness to justify the abandonment of their enterprise. Mr. Medhurst, at Batavia, expresses his conviction, that they "acted with the utmost prudence and caution."

We have now, not only given our own deliberate opinions, founded on a careful examination of all the existing evidence, but have laid all the important testimony before the reader himself. It only remains, that we derive from this afflictive event, the spiritual benefit which it was designed, by him who orders all things well, to convey to his children.

CONVERSION OF THE CHINESE.

Letter to the Editor of the Boston Recorder, dated
LINTIN, CHINA, May 28, 1834.

MY DEAR BROTHER,—I have often thought it very desirable that those who interest themselves in the welfare of the Chinese, should know, as nearly as possible what obstacles, and what encouragements there are to labor for their conversion to Christianity. If they know these, they will know what direction to give to their prayers and efforts in behalf of China. It is a truth which ought never to be lost sight of, that there are difficulties in the way of real conversion of any heathen people, which no human power can remove or overcome. But it is also true that every nation has peculiarities of character or condition, which may be expected materially to effect the progress of true religion. The Chinese have some, perhaps many, such peculiarities. But it will be more to my purpose to mention what seem to be the most serious obstacles to their reception of the gospel, than it would be to dwell upon characteristics, which are exclusively peculiar.

1. *They care only for the things of this life.* They are peculiarly a worldly-minded people. Their great teacher, Confucius, studiously endeavored to fix their attention on the attainments of temporal happiness, without any reference to a future state. Other teachers have done the same; and though they did not succeed in persuading the people to neglect the worship of idols, which they also sought to do; it is probable that their instructions have had no small influence in producing that universal indifference respecting the future, which we must regard as the principal obstacle to their conversion. Could they be once aroused from this indifference, it would be the surest token for good. At present, they care only for the body; for the soul they care not.

2. *The tremendous power of "old custom"* They seem to think that nothing which is customary, can be wrong. This is, probably, the principal cause of their attachments to idolatry. They seem to have but little reverence for their gods, and to be sensible of their weakness. We have often heard them after a few moments' conversation confess that their idols had no power or knowledge. But they and their fathers have been accustomed to worship them, and therefore they continue to do it. To this may be added, the inclination all men feel, to do as others around them do—to follow the fashion; and the contempt and various inconveniences to which he that departs from it must be subjected.

3. *The worship of ancestors.* This is, I suppose, peculiar to the Chinese. I shall not stop to prove that the respect shown to them, amounts to worship, and is therefore inconsistent with the worship of the true God; this has been done by others. Taking it for granted that it must be abolished, the difficulty which it presents, is obvious. It is right to pay some respect to the memory of the deceased relatives; and from the whole education of the Chinese, it will be exceedingly difficult to convince them that the acts of reverence which they perform, are improper, and wrong. Attempts to dissuade them from it will probably be often regard-

ed as unnatural, and excite the strongest prejudice against those who make them.

4. *Their conscience is almost annihilated.* This is also the case with other heathen nations, and therefore need not be dwelt upon. It is sufficient to remark, that the Chinese are probably rather more distinguished for lying, deception, and some other crimes, from which a well instructed and living conscience restrains men than other pagans.

5. *National pride.* Some other pagan nations have this, but in less degree. It makes them averse to receiving instruction from foreigners.

Other hindrances might be named, such as persecutions which may be raised, and reproach brought upon the name and religion of Jesus by the conduct of the Jesuits here; but the latter is now too little known to the people to have much influence, and the former is a danger to which the first converts of Christianity are exposed in most unevangelized countries, and which often proves advantageous to the cause which it was intended to crush. The difficulty of access to them might also be named; but my present object is rather to bring to view hindrances to their conversion as individuals, than to their instruction as a nation. Having mentioned the principal difficulties, I will now notice some encouraging circumstances.

1. *They are not bigoted in their idolatry.* They do not generally like many heathen, hate and despise others on account of their professing a different religion. As was remarked above, they are attached to their religion by custom; and also by habit, and the inclination common to all men, to worship some superior being, or beings. If their attention could be gained, and their minds aroused to seek the salvation of their soul; many of them have not confidence enough in the gods they now worship, to adhere to them in the hour when they feel that they are in danger of perishing. If that hour ever arrives, we may expect them to turn from their vain hopes, and embrace the offers of pardon which the gospel presents.

2. *They are not greatly influenced by pagan priests.* Indeed the priesthood is despised, and without doubt justly. The number of persons belonging to it is small, compared with the same class in many heathen countries; and they have neither the influence of wealth or learning, or civil office. All these belong to the literary class; and as they can scarcely be said to have any religion, which all naturally want, they will probably make less opposition to the supply of this natural want, than would a zealous idolatrous priesthood.

3. *They are generally readers.* This will enable them to become more thoroughly acquainted with the truth in a short time, than perhaps any heathen people to whom the gospel has ever been given. They are eager to receive Christian books, which is a favorable circumstance, whether it proceed from curiosity or any other cause.

4. *They are friendly towards foreigners.* This is now proved beyond a doubt by the experience of those who have visited the coast, and even by that of those residents at Canton who have the best of opportunities to see such as are not influenced by the fears of the mandarins, nor prejudiced by false reports respecting us.

On looking at the above favorable and unfavorable circumstances, what seems to be requisite in order to their conversion? If I were to answer, I would say, a *quickened conscience*, to make them distinguish between right and wrong, and feel their guilt, a *knowledge of the truths of the Bible*, and then that influence of the Holy Spirit which changes the sinner's heart. Most of the obstacles to their conversion differ very little in their nature from those which exist in Christian countries.—Pride, worldly-mindedness, habitual neglect of eternal interests, and a dead conscience, oppose the conversion of men there, as well as here. Could these be remov-

ed from the minds of the Chinese, the others would be of little consequence. We have seen them swept away as in a moment, the mind aroused at once from its indifference, and made to feel that the salvation of the soul is the one great object which should engross our attention. Why may we not expect to see the same among the Chinese? Must we wait till they are as well acquainted with the great truths of Christianity, as the people of England and America? In those countries, it is not always the best instructed that become effectually convinced of sin, and are converted: it is frequently the ignorant and the vicious. Why then need we wait till the Chinese become learned in Christianity, before we can expect their conversion? We have not, indeed, any warrant in Scripture for supposing that they will become pious, before the gospel is made known to them; but many thousands of them have learned, or at least had the means of learning, the essential truths of Christianity; and the same sacred influence which awakens, convicts and converts the sinner in other countries, would arouse them from their indifference and make them live for heaven.

It is evident, then, that the one thing wanted is, the gift of the Holy Ghost. And how is this gift to be obtained? How is it obtained wherever it is enjoyed in a peculiar manner? Is it not preceded by much humble and fervent prayer? by an intense desire for the salvation of souls, and the use of proper means to awaken them to seek salvation? In a similar manner, doubtless the first revival of religion will take place among the Chinese. We must feel for them; and when we deliberately survey their condition, how can we but feel? We must pray for them; and if we believe prayer is of any avail, how can we refrain from it? We must tell them plainly and pointedly of their guilt, and warn them of their danger. It is very natural, in addressing persons ignorant of religion, to dwell upon its more general truths, and not come to the conscience, and charge home upon them their guilt. It is too true that the conscience of the Chinese seems to be almost obliterated; but it still exists, and is to be quickened by being addressed and made to feel and act. This is the way to restore any dormant energy of body or mind; we must use it. Probably there is no mistake more natural or common among those who labor for the conversion of pagans, than that of neglect to address the conscience continually.—May this error not be committed among the Chinese.

In Christian countries, it is example that chiefly affects the minds of worldly-men; it is seeing Christians live for Christ and for heaven, that makes them feel that they are unsafe and guilty. So it will be with the Chinese. When they see those Christians who come among them, living as if they were soon going to inherit the riches and glories of heaven, and speaking to them as if they felt that they were perishing, urging the truth right home upon their hearts, and entreating them to attend to it immediately; then I believe they will be converted. Let us all who can do any thing for this object, do it with our might. Let us pray for the gift of the Holy Spirit, feeling that their conversion must be his work. Let us in every way we can do it, acquaint them with the truth, and urge it on their acceptance.—Let us pray, too, for those who have gone to publish the gospel to this peculiar people, that they may do it rightly.

THE INFIDEL MOTHER.

How is it possible to conceive, that a woman can be an atheist? What shall prop up this reed if religion does not sustain her? The feeblest being in nature, even on the eve of death, or loss of her charms—who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone, woman should be pious.

Gentleness, submission, suavity, tenderness consti-

tute part of the charms which the Creator bestowed on our first mother—and to the charms of this kind infidelity is a mortal foe.

Shall woman, who takes delight in concealment—who never discloses more than half of her graces and thoughts, whom heaven formed for virtue, and the most mysterious of sentiments, modesty and love—shall woman renouncing the engaging instinct of her sex, presume with rash and feeble hands, to attempt to withdraw the thick veil which conceals the Divinity? Whom doth she think to please by an effort, alike absurd and sacrilegious? Does she hope by adding her petty and frivolous metaphysics to the imprecations of a Spinoza and the sophistry of a Bayle, to give us a higher opinion of her genius? Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life to an impious partner? The infidel wife has seldom any idea of duties—she spends her days either in reasoning or virtue without practising its precepts, or in the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches—Time arrives leading age by the hand. The spectre, with icy hands and silver hair plants himself on the threshold of the female Atheist—she perceives him and shrieks aloud. Who shall hear her voice? Her husband?—She has none—long, very long has he withdrawn from the theatre of dishonor. Her children? Ruined by an impious education and by a maternal example, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste—her virtues have left no trace behind them. For the first time she begins to be sensible how much more consolatory it would have been to have religion. Unavailing regret. When the Atheist at the term of his career, discovers the illusion of a false philosophy—when annihilation like an appalling meteor, begins to appear above the horizon of death, he would fain return to God but it is too late, the mind, burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman. Her days are replete with joy—she is respected, beloved by her husband, her children and her household—all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of this christian is strengthened by her happiness, and her happiness by her faith—she believes in God because she is happy, and she is happy because she believes in God.—*Chateaubriand.*

The Governor of New York states in his annual message, that 835 towns and wards (the whole number in the State) have made reports for the year 1833. There were 9865 school districts; the whole number of children between the ages of 5 and 16 years in the State was 534,002, and the number instructed in common schools in 1833, was 531,240.

The public money distributed to the common schools was \$316,153 90. Of this sum \$100,000 was contributed by the common school fund, and \$18,538 56 by local funds belonging to the towns. The amount contributed by the inhabitants of the districts was \$398,187 4. These sums, amounting to \$714,290 97, (excepting a few thousand dollars expended in the city of New York, on school-houses,) have been paid to teachers for their wages. The whole amount expended during the year 1833, on the common schools, cannot fall short of \$1,200,000.

The number of academies subject to the visitation of the regents of the university, which made reports last year, was 67; and the number of students in them at the time their reports were made, was 5, 506.

It appears that since 1827, the number of academies has doubled, the number of students much more than doubled, and the number of those who have pursued the classics and the higher branches of English studies, has increased more than fourfold.

There are seven colleges in this State, including the university in the city of New-York, two of which are exclusively devoted to medical instruction. According to the returns made to the regents of the university, last year, the number of students in all of them was 1,135.

The capital of the common school fund is 1,791,000 dollars, and the revenue from it the last year was \$104,000.

The capital of the literature fund is \$260,000, and it produced last year a revenue of \$15,500. Of this sum \$12,000 is to be distributed by the regents of the university to the academies subject to their visitation, and appropriated exclusively to paying the salaries of tutors. The remainder is put at the disposal of the regents, for the purpose of instructing teachers of common schools.—*S. S. Journal.*

REVIVALS.

From the New-England Spectator.

NARRATIVE OF A REVIVAL OF RELIGION IN SPRINGFIELD, VT.

The history of the Christian church presents a diversified scene. Light and shade, prosperity and adversity, joy and sorrow, revivals, defections and apostacies, follow each other in quick succession. In the apostolic age, a season of 'refreshing from the presence of the Lord' was frequently followed by a terrible persecution; sometimes by alarming instances of apostasy; and generally by declensions more or less gradual. What is true of the great community of Christians, is so, in some degree, of individual churches. Unusual prosperity in a church seems to me now like 'a handwriting upon the wall,' or a signal held out from heaven, 'prepare for trials.' It is therefore with fear and trembling, that I proceed to give some account of the recent dealings of God with the church and people under my pastoral care.

About a year ago, some of the brethren of this church began to feel an usual solicitude for a revival of religion. In the spring and summer of this year, we endeavored to 'prepare the way of the Lord,' by special attention to discipline; and while two or three wanderers were reclaimed, several were excluded from the fellowship of the church. The first Sabbath in June, President Bates of Middlebury college, was with us. We had what is called a two days meeting, embracing the Sabbath and following Monday. The principal part of the labor was performed by the president. And these efforts, probably, had their share of influence in securing the glorious results which we have recently witnessed.

Last spring, some of our brethren established a Sabbath morning prayer meeting, and sustained it through the summer and autumn. There were two principal subjects of prayer—the youth, and those unconverted husbands whose wives were members of the church. Of this number, there were nearly fifty. About midsummer, and thence forward, this praying band enjoyed unusual nearness to God and freedom in

prayer. For a long time, a female prayer meeting has been sustained. Last summer, the meeting became very interesting, and special divine influence was enjoyed. The families of those sisters who have sustained this meeting have been signally blessed. In the judgment of charity, salvation has come to every house. In the course of the summer I preached a series of discourses on the moral law, in connection with the lessons of the Sabbath school. In addition to other labors of love, the cause of temperance was well sustained; and from May, 1833, to May, 1834, there was an addition to the temperance society of two hundred members. In the month of August, our Baptist brethren of North Springfield, held a protracted meeting of seven or eight days' continuance. The meeting was well sustained, and attended and followed with blessed results. Several of our church and congregation attended and received salutary impressions. As the fruits of that and subsequent Christian effort, about fifty have been added to that Church.

In the course of this month, also I exchanged labors with the Rev. Joseph Merrill, of Acworth, N. H. Our united efforts were devoted for a week, first to Springfield, then to Acworth. Each day, we visited from house to house, and at 5 o'clock, P. M., held in some section of the town a religious meeting. These efforts were attended with manifest spiritual advantage to our people.

The population of the town is nearly three thousand. A week or two before the meeting commenced, a very considerable portion of the inhabitants were visited at their houses, and kindly invited to attend. This conciliatory measure had a very happy effect. It was in our heart to offer salvation in the name of the Lord to all Springfield. Thus it will be seen, that, by the blessing of God upon our labors, we had been preparing for our recent meeting at least one year.

We commenced our meeting on Thursday, October 30th,—continued two days,—adjourned over Saturday,—celebrated the Lord's supper on the Sabbath with unusual interest—admitted three persons into the church,—and adjourned again till Monday evening. On Tuesday evening, November the 4th, Rev. J. Burchard arrived agreeably to previous arrangement, and immediately commenced his labors. The following pastors, Converse, Sage, Merrill, Burnap, Bradford and Graves, were with us for a longer or shorter time, and participated in the services of the meeting with great unanimity. Three Methodist ministers, Bates, Fletcher, and Quimby, were occasionally present, assisted in our labors, and manifested a truly Christian spirit. In the third week of our convocation, our Methodist brethren held in their church a quarterly meeting, which proved to be a season of deep interest, and in connection with it, we understand there were several hopeful conversions. Thus, simultaneously, all the people of God in town were cheered with the visitations of his love. In our church, the state of feeling was excellent; God had evidently 'bowed their heart as the heart of one man'—not one discrepant voice—a most delightful union of prayer and effort. The deacons and elders especially were favored with a fresh anointing from the Holy One. There was no open opposition to the work of God; the impression of the community

here, and around us, was manifestly strong in its favor. The fear of God fell upon all the people.

For three weeks, our meetings continued very much in the same form; a meeting for religious inquiry every forenoon, in the afternoon a sermon followed by a meeting for inquiry, and similar exercises in the evening. The fourth week, we had preaching every evening, and some meetings in the day-time. Most of this time seemed like one continued Sabbath; and the very atmosphere sacred. God was moving onward in the majesty of his love, and from day to day rolling in upon us a sea of glory. The power of the Highest overshadowed us, and the windows of heaven were opened, and we had hardly room to receive the blessings that descended. Though the attention to religion was intense and long continued, there was no disturbance, no outcry of joy or sorrow, no trespass upon the rules of Christian decorum; all was still, solemn, peaceful; there was unusual silence and quietness in the village. Our house of worship, which is large, was filled from day to day, and oftentimes to overflowing. On one Sabbath, it became indispensable for the whole church to retire to another place, to make room for the great multitude convened. People flocked in from all the neighboring towns, some traveling a distance of fifteen miles. They came with the expectation of finding their Saviour here; and, blessed be God, they did not come in vain. About one hundred and thirty persons from other towns were, while here, the hopeful subjects of renewing grace. The whole number of hopeful converts, exclusive of children under fourteen years, is, as nearly as we could ascertain, from three hundred and fifty to four hundred. How many of these will appear unto praise and glory in the day when the Lord shall make up his jewels, the decisions of the judgment will tell. After the meeting had been in progress about one week, the number of hopeful conversions for seven days in succession averaged more than thirty a day; and one day there was forty. During the continuance of the meeting, we observed four days of fasting and prayer. On the fourth Sabbath in November, ninety-three were received into the church, and for the first time, sat down at the table of the Lord. On the succeeding Sabbath, forty-five others were admitted to the communion, and on the first Sabbath of December, sixteen more, making in all one hundred and fifty-four, who, we hope will prove to be 'the first fruits unto God and the Lamb,' of this precious revival. We expect further additions: several have been recently examined and accepted by the church, and undoubtedly some of the subjects of this work in town will unite with other Christian denominations.

As the work of grace here narrated, is, for this section of country, extraordinary, it appears proper to say something more of its character and circumstances.

With the exception of one or two days, the weather was uncommonly fine. If we could have had our choice out of every month in the year, we could not possibly have made a better selection.

The meeting in some form continued thirty days. Had the question been discussed beforehand, in the church, whether we should have a meeting three or four weeks in succession, we should probably have decided at once, that in our circumstances, it would be

neither prudent nor practicable. We commenced the meeting with no previous purpose as to the time of its continuance; intending to hold it so long as the providence of God, and the operations of his Spirit, should seem to dictate. Not only was the meeting unusually well attended by the inhabitants of Springfield, but people flocked in from six or eight of the adjacent towns, and were daily pressing into the kingdom of Christ. Thus situated, it was impossible for the first three weeks to close the meeting, without doing violence to our most solemn convictions of duty.

There is a diversity of opinion respecting early admissions into the church. On this point, we have no definite rule; but suppose that we ought to be guided by the circumstances that attend each application, by the present evidence of piety, or the want of it. The time of supposed conversion, is, in our opinion, of little account; except that great distance of time necessarily invalidates the evidence of piety, because in such a case, the person has lived long in disobedience in God. The operations of the Holy Spirit are exceedingly diversified; of course revivals have different characteristics. Where the gospel is faithfully preached, the evidence of piety in young converts depends, doubtless, very much upon the amount of divine influence enjoyed. A wind which moves a vessel a mile an hour, may be sufficient to carry her into port; but persons on the beach watching her, may at times be in doubt whether she moves or not. Give to that vessel a wind which carries her ten miles an hour, and who can doubt her motion? Many excellent Christians come, we believe, into the kingdom of God by the silent movings of the Holy Spirit; while others enter in by the strong wind of a powerful revival. The early evidencies of piety in new-born souls, we should expect to be clearer in the latter case, than in the former. The church agreed to celebrate the Lord's supper on the fourth Sabbath of the month; and we thought it our duty to open our doors for the admission of members. For two or three days before the Sabbath, the pastor and elders had sessions at certain hours, for the examination of candidates; and these examinations were conducted with unusual care. We did not receive every applicant; some were requested to wait for further probation. Of the members received, many had been the subjects of special seriousness months and years before; many had been trained up in the Sabbath school and Bible class, and with scarcely an exception, they had been uniformly persons of correct habits and moral deportment. As to the practice of *propounding* for admission into the church, we have no strife with our brethren—in some cases it may be wise; but still we search the scriptures in vain to find an example, or warrant for it, except in the general principle that we should guard the purity of the church. We make no attack and pass no censure upon our respected brethren who may think and act differently from us; and it is possible that we have been premature in the early reception of these dear lambs. We have, however, acted in the fear of God, and under a deep and affecting sense of our responsibility. We went directly to the word of God for direction; and so it is plain, that there is nothing to forbid, and much to encourage the reception of persons into the church, as soon as they give satisfactory evidence

that they have been 'born again.' In relation to persons just emerging from pagan darkness, or persons grossly ignorant or grossly immoral, considerable time would be requisite to test the reality of their conversion. But the case of intelligent people of good moral character, educated in the Sabbath school, and under the sound of the gospel, is vastly different. One bright star has recently arisen, and dispelled much of our darkness. The *temperance reformation* has diminished immensely the danger of spurious conversions, and removed some of the principal embarrassments in the way of early admissions into the church. But whatever views we may entertain on this subject, it becomes us all 'to watch and pray lest we enter into temptation;' and to the young soldiers of the cross in this place, we would say, 'let not him that putteth on the harness beset as he that putteth it off.'

(To be continued.)

From the Cincinnati Journal.

REVIVAL IN JEFFERSON COLLEGE.

[Extract from a letter.]

Dear Sir,—You will probably be pleased to hear of the state of religious feeling now existing in Jefferson College, Cannonsburgh. The following extract of a letter just received, may not be thought unworthy of a place in your Journal.

CANNONBURGH, JAN. 16TH.—'We have a very solemn and interesting time here, at present, as we are in the midst of a revival. The Lord is surely carrying on his work here, and some of the wildest and most influential young men in College, have, I trust, been hopefully converted. I have never witnessed so solemn a scene, in the whole course of my life. There have been a great many hopeful conversions, and I trust the work is progressing with as much success as at first. We have had meetings here every evening for three weeks. A Mr. Dearnell is here at present, an agent for the American Tract Society, a powerful and interesting speaker. There has been great anxiety and importunity, on the part of our president and the professors of religion in prayer, and their prayers have, I trust, availed much. The whole town and neighborhood seem excited on the subject, and services are extremely well attended, considering the length of time since they first commenced (three weeks.)

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

For the Religious Intelligencer.

HARTFORD, JAN. 30, 1835.

Died at Hartford, Susquehanna Co. Pa., on the 14th inst. Mrs. Mary Tyler, relict of Dea. John Tyler, aged 83 years. Of her descendants are living, 6 children, 40 grand-children, and 74 great-grand-children.—Total, 120.

Mrs. T. was a native of Attleborough, Mass. the daughter of the Rev. Peter Therbu. She removed to Hartford at its first settlement, and shared largely in the privations and trials attending the early settlement

of this region of country. She possessed an uncommon energy of body and mind. For several years, until this region was furnished with Physicians, her assistance was extensively sought in sickness. No bodily indisposition, no inclemency of the weather, prevented her from paying prompt attention to their calls. Often, after the labors of the day, some of the hours of night were spent in traveling on horse back and alone, the rough and uneven paths which led over these hills, and through these forests, not unfrequently riding ten or fifteen miles.

She came hither a professor of the religion of Christ, and in the prosperity of that religion, her heart evidently was supremely interested. Of that little band who first erected an altar to God in this place, no one hailed the Missionary in his occasional visits, with a more cordial welcome, or prayed more constantly and fervently that God would here raise up for himself a people for his praise and glory. In her latter days she dwelt frequently and with overflowing gratitude upon God's long continued and wonderful kindness to this church.

The Sabbath was eminently her delight; she loved the sanctuary! To be compelled to be absent from its worship was regarded as a great privation. She continued to visit it until the infirmities of age had so reduced her strength that she was literally carried by others. The deep interest she felt in the *spiritual welfare of all who were about her*, was clearly exhibited in the faithfulness of her efforts to do them good. Christians were counseled, encouraged, and reformed; opportunities of gaining access to the impenitent, and of addressing them respecting the one thing needful, were sought with diligence and improved with faithfulness. The *everlasting covenant* which God has established between Himself, His people, and their own seed after them, was precious in her view—this topic was always welcome.

She dwelt with peculiar gratitude and joy upon the fact that her parents were the people of God—that they dedicated her to him in her infancy—labored to bring her early in life to to the God of their fathers; even the expressions made in prayer in her behalf when young, were distinctly remembered 70 years after they were uttered. In the *cause of missions*, she was much interested. Until she began to sink under the infirmities of age, the condition of our missionary stations was familiar to her. She knew who were the laborers, whence they came, what were their trials and success.

Mrs. T. has left behind her the savor of a life of integrity, prayer, humility, watchfulness. Christ was her only hope of salvation. The above is a brief reference to prominent features of her character; they afford pleasing evidence of the genuineness of her hope of eternal life.

In Hartford, Catharine E., only daughter of Mr. Edward P. Bartlett, aged 1 year and 10 months. Mr. John Danforth, aged 31 years.

At Torrington, on the 26th ult. Samuel Woodward, M. D., aged 82.

At Upper Middletown, Mr. Rufus Hubbard, 66.

At Norwich, very suddenly, Mrs. Elizabeth Boswell, aged 58 years, wife of Capt. John Boswell.

At Litchfield, of consumption, Mr. John Kilbourn, aged 69.

Poetry.

INSENSIBLE FLIGHT OF TIME.

This shadow on the dial's face,
That steals from day to day,
With slow, unseen, unceasing pace,
Moments, and months, and years away :
This shadow, which, in every clime,
Since light and motion first began,
Hath held its course sublime ;
What is it ? mortal man !
It is the scythe of time :
—A shadow only to the eye ;
Yet, in its calm career,
It levels all beneath the sky ;
And still, through each succeeding year,
Right onward, with resistless power,
Its stroke shall darken every hour,
Till nature's race be run,
And time's last shadow shall eclipse the sun.

Not only o'er the dial's face,
This silent phantom, day by day,
With slow, unseen, unceasing pace,
Steals moments, months, and years away ;
From hoary rock, and aged tree,
From proud Palmyra's mouldering walls,
From Teneriffe, towering o'er the sea,
From every blade of grass, it falls ;
For still where'er a shadow sweeps,
The scythe of time destroys,
And man at every footstep weeps
O'er evanescent joys :
Life's flow'rets glittering with the dews of morn,
Fair for a moment, then for ever shorn :
—Ah ! soon, beneath the inevitable blow,
I too shall lie, in dust and darkness low.

Then time, the conqueror, will suspend
His scythe, a trophy, on my tomb,
Whose moving shadow shall portend
Earth's frail beholder's doom.
O'er the wide earth's illumined space,
Through time's triumphant flight be shown,—
The truest index on his face,
Points from the churchyard stone.

Montgomery.

DR. WISNER.

We have only time to announce the death of Rev. Dr. Wisner, senior Secretary of the American Board of Commissioners for Foreign Missions. He died at Boston, on the 9th inst., with the scarlet fever and ulceration of the throat, aged 40. It is natural to ask, who shall next fill the post where Everts, Cornelius and Wisner have fallen, and we can only answer, the Lord will provide.

We believe, says the London Recorder, that it is not generally known that every new Speaker of the House of Commons, on his accession to the office, is presented

with a magnificent Bible, which has generally been considered in the family of each Speaker as a sacred relic. This is one of the circumstances that reminds us of the piety of our ancestors.—*Pol. Arena.*

ANECDOTE OF A MARTYR.

At Limoges one John Cadurcus, (Du Quercy,) a licentiate in law, having been condemned to the stake, the monk who had been appointed to preach, as was customary on such occasion, gave out for his text, 1st Tim. iv. 1: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Cadurcus, on hearing this, cried out, "Go on to the next words—the words immediately following!" On which the monk stood confounded, and the condemned man proceeded, "If you do not go on I will: "Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats;" and he then enlarged on the words to the assembled multitude, applying them to the well known impositions of the Church of Rome. He afterwards suffered death with constancy.—*Schultetus.*

THE SERPENT'S HEAD.—A family who have recently joined the Roman Catholic church in this city, had a Bible which was a present some time since from an esteemed friend to one of its members. There is no ground for the arch-bishop to say that they "abuse it," but one of the priests told the wife that she "must not keep it in the house," and it has accordingly been sent away—not burnt, for it is not quite time to do that thing openly here. It chanced to fall into the hands of a friend, who in charity would never credit such a thing till the fact showed it. All this took place since the 16th of November, and the witnesses are all living.—*Zion's Herald.*

A. CLERGYMAN.—A clergyman passing through Reading, called on the Hon. and Rev. W. B. Cadogan. "So Mr. W——," said that great and good man, "you are in orders," "Yes Sir; and I am frequently distressed lest I should not discharge my office aright." "You have, sir," replied Mr. C. "but one thing to do; exalt Jesus, and the promise is, 'I, if I be lifted up, will draw all men unto me'" The impression was not transient; the minister often recollected the hint with profit.

NOTICE.

In consequence of Mr. Bacon being absent to attend the funeral of his brother-in-law at Boston, the Temperance Meeting at Fair Haven will be adjourned to Sunday evening 22d Feb., at early candle light. When the meeting will be addressed by Mr. Bacon. Feb. 12th, 1835.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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